THE LATTER-DAY SAINTS

MILLENNIAL STAR.

"Holiness unto the Lord."

No. 38, Vol. XXXIV. Tuesday, September 17, 1872. Price One Penny.

A WORD ON EMIGRATION.

BY ELDER C. H. WILCKEN.

A great deal has been said on this subject, which, if put in practice, a great many of the Saints who are now in these lands suffering, would have been happy in the land of promise. The words of the Prophet are true, where he says, "The Saints are very forgetful." I find a great many will read an article, or listen to a discourse, and feel well while doing so, but that is the last of it, they never think of bringing into practice what they have heard or read.

As regards our own emancipation, the counsel has always been to do all in our power to gather means for our emigration, save the pennies, they will make shillings, and shillings will make pounds. Then when we have the number of pounds required for the journey, break up immediately and leave Babylon, lest Satan should work some game to get these means out of our hands again. Now have these instructions been carried out by the Latter-day Saints? This is a question I would like every one to put to himself. In my travels among the Saints I find a great many that could have been in Zion years ago, if they had been a mind to, but all of them have very nice excuses. One class of them are those who would have gathered had it not been for some family tie that kept them here; either the husband, or the wife, or some of the children were not in the Church, and in the praiseworthy hope of bringing them to the knowledge of the truth, they have remained here, and by some unforeseen misfortune lost the chance of going. These may in reality be excused, and probably will be; other classes may not be so fortunate. Whatever their excuses may be, it proves nothing else than that they are weak in the faith; that they do not place confidence in the revelations of the Almighty; that they are afraid to put their shoulders to the wheel and to help to build up Zion, rather building up the kingdom of this world, and, as they vainly suppose, themselves; in fact, they prove that they are hypocrites, confessing one thing and practicing another.

There are a great many who strive with all their might to gather with the people of God and try to do his will, but on account of large families, a great deal of sickness and other hinderances which they could not control, have toiled and labored till now in vain, and are still toiling, always up-

to their duty in everything, in paying tithing and donations, as well as in things pertaining to the ministry. These brethren and sisters will get to Zion in the Lord's own due time, and when assistance comes, those are the ones that will receive it.

Others of the Saints will always pray to the Lord for their deliverance out of Babylon, while at the same time they are lying in bed till nine or ten o'clock of a morning, or spending their money in gin or ale, or fancy dresses and gew-gaws, chignons, ribbons, and stylish bonnets, not willing to save the pennies and to labor as hard for their deliverance, as those brethren in the valleys of the mountains do to get means to send for them. Those brethren and sisters do not show their faith by their works, they do not practice the teaching of the Savior, "watch and pray," they are willing for others to do for them what they will not do for themselves; this class will stay here a long while, or ought to, to learn through bitter experience, before I or any other Elder will speak a good word for them, or do anything for their assistance. I have been somewhat astonished since my arrival in this country, to find so many Latter-day Saints who have been in the Church from 25 to 30 years, and I must say that in a great many instances there must be a screw loose somewhere. There is not a Latter-day Saint over 10 years' standing in Switzerland (my former field of labor), and a very few of them, yet the Gospel has been preached there some 24 or 25 years. As soon as they embrace the Gospel, they go to work and don't rest until they emigrate, not waiting for somebody else to get the means for them. I could relate some facts of members there who are working for their deliverance, which would scarcely be credited by many of the Saints here; they are getting less wages and have to pay more for their emigration, than the Saints in these lands. I do not write this simply to find fault with my brethren and sisters; but I am engaged in the work of the Lord, and I would like to see all of those who are willing to do the will of God, in that place which he has pointed out for them, and if I can say or write anything to show them their error, and where they can make amends, I consider it my duty to do so, knowing in a measure the responsibility placed upon the servants of God.

Brethren and sisters, let me beg of you in the name of the Lord to examine yourselves, find out where you can save a penny, and then save it. Those of you that have the means within your reach to go—go, don't wait for another shilling, remember that life is an uncertain thing, and remember the duties you have to perform in this life, which you only can do in those holy places in Zion. The Lord will help those that will help themselves. Look around you and notice the signs of the times, listen to the voice of the Prophet and the servants of God, and you cannot help seeing what is before your doors.

MEETINGS AT LOGAN.

Last Friday morning, August 16th, Presidents Brigham Young and Geo. A. Smith, accompanied by Elders John Taylor, Wilford Woodruff, Geo. Q. Cannon, B. Young, jr., and Joseph F. Smith, of the quorum of the Twelve, and a number of other Elders left the depot of the U. C. R. R. by the regular train at 5 o'clock in the morning, *en route* for Logan, Cache County, for the purpose of holding meetings on Saturday and Sunday. On reaching Ogden the party stopped for breakfast, and having been joined by Elders F. D. Richards and L. and A. Farr, and a few other leading Elders from Ogden, took train on the C. P. R. R. to the junction of the Utah Northern, where they changed carriages and proceeded to Hampton's, whence they were conveyed to Logan in vehicles brought by citizens for that purpose. The distance from Hampton's to Logan was quickly made, the

party reaching the end of the journey shortly before 2 o'clock.

Upon arriving at Logan the party were greeted by the enlivening strains of the brass band, and a procession of the children of the Sunday schools of the city. The next morning the town presented an unusually quiet, holiday appearance, business being in great part suspended, and long before ten o'clock the people were to be seen flocking to the bowery to attend meeting, there being a large attendance of the citizens of Logan, many from Providence, Smithfield, Hyrum, Paradise, and probably from every settlement in the county.

On the stand besides the President's party were President L. Snow, of Box Elder, W. B. Preston, Presiding Bishop of Cache County, Bishops Hyde, of Hyde Park, Pitkin, of Millville, Liljenquist, of Hyrum, Hammond, of Providence, Hughes, of Mendon, Roskelly of Smithfield, Merrill, of Richmond, Hatch, of Franklin, and Maughan, of Wellsville, and a large number of other local authorities.

The choirs of Logan, Smithfield and Hyrum were in attendance, and added greatly to the pleasure of the meetings by their very excellent singing.

The congregation on Saturday morning was addressed by Elders Geo. Q. Cannon and F. D. Richards and President Geo. A. Smith, after which the meeting was dismissed for two hours.

At 2 o'clock the bowery was well filled, and after the usual preliminary exercises, the congregation was addressed by Elders Joseph F. Smith, R. F. Neslen and Henry W. Naisbitt, when an adjournment took place until ten o'clock on Sunday morning.

On Sunday morning a meeting of the children attending the Sunday schools of the several wards of Logan City was held in the bowery, commencing about half-past 8, there being present on the occasion several hundred pupils, very neatly dressed and presenting a beautiful appearance. After singing and prayer, Elder Card, Superintendent of Sunday Schools in Logan City, examined the children on the life, mission and death of the Redeemer, and the first principles of the Gospel which he and his followers promulgated; the history of the Latter-day Church—the birth of the Prophet Joseph Smith, the first appearance to him of the angel, the discovery of the plates from which the Book of Mormon was translated, the date of the organization of the Church, the death of the Prophets Joseph and Hyrum, the exodus of the Saints to the Rocky Mountains under the guidance of President Young, and other points in the general Church history, a prompt and correct reply being given to each question by nearly every scholar present, evincing an acquaintance with the principles of the Gospel and Church history which we feel satisfied many adult members of the community do not possess.

Addresses were then delivered to the children by President George A. Smith and Elder George Q. Cannon, explaining the advantages of early education and of proper training in youth, and exhorting them to refrain from every evil practice, be diligent in study and obedient to their parents and teachers.

This meeting was one of the most interesting we ever attended, and the appearance, conduct and proficiency of the children were creditable in the highest degree to themselves and to their parents and teachers.

At 10 o'clock the religious services for the people commenced, and by that hour every seat and most of the standing room within the bowery were occupied, the attendance being much more numerous than on the preceding day, owing to the much larger influx of visitors from the surrounding settlements.

The first speaker was Elder John Taylor. At the close of his discourse Bishop L. D. Young attempted to address the congregation, but as he was still weak and suffering from the effects of the injuries he received when thrown from his carriage a few weeks since, he was compelled to desist.

Elder Wilford Woodruff was the next speaker, the morning's services being brought to a close by a "ten minutes' sermon" from President Brigham Young.

Dismissed until two o'clock.

At two o'clock the bowery was filled to overflowing, many being unable to obtain admission, the congregation

numbering about five thousand persons.

The first speaker was President Young, who addressed the people on a variety of topics, among others on the advisability of establishing, in Logan City, a branch of the Z. C. M. I. wholesale department, so that all the settlements in the northern portion of the Territory might obtain their goods at wholesale prices at Logan, and avoid the trouble and expense of freighting them from Salt Lake City. A motion to carry out this project was put to the meeting and carried unanimously.

President Geo. A. Smith then addressed the people at some length, and was followed by Elder Geo. Q. Cannon, bringing to a close one of the most enjoyable seasons of the kind that we ever had the privilege of attending. The meetings throughout were lively, the teachings were pointed and pertinent—just what the times required, calculated to rouse the lukewarm, and to make the diligent more so, and were unmistakably dictated by the Holy Spirit; the general feeling of the people in regard to the meetings was, that they really had had a time of refreshing from the presence of the Lord.

The company left Logan at about a quarter past 9 a.m. August 19, being conveyed in carriages to Hampton's, where they embarked on the Utah Northern, and were rapidly conveyed to the Junction, and thence on to the C. P. R. R. line to Ogden, arriving there at about a quarter past three in the afternoon. Here the party remained for two hours and a-half, taking dinner in the interim, leaving Ogden by the regular evening train, and reaching this city in safety and well satisfied with their trip, at a quarter to eight o'clock. — *Deseret Evening News.*

MARRIAGE OF FATHER HYACINTHE.

Charles Jean-Marie (better known as Père Hyacinthe) Loyson was married on Tuesday, September 3d, to Emilie Jane, daughter of Mr. Amory Butterfield, and widow of Mr. Edwin Ruthven Meriman, of the United States of America. Father Hyacinthe has written to his friends in France, setting forth the ground on which the step has been taken. He says—

"The determination at which I have arrived belongs of its own nature to the privacy of individual life; it is bound up with all that is most intimate, most dear, and most sacred in human existence. The character of a priest, which I have no intention and no wish to renounce, impresses on this act, in spite of myself, a startling publicity, I might also say a terrible solemnity. If marriage were for me a merely a personal satisfaction, I should not think of it for a moment. I know too well that the pure and humble home which I create will be insulted by some, deserted by others, and that it must embrace within its circle anguish and happiness together. My principal grief is that I shall have afflicted many souls, that I shall have scandalized, against my will, no doubt, but no less certainly, some of those little ones who believe in Christ, and for whom I would gladly die. I give to the malicious and to the frivolous, two classes all too numerous, and who have a fatal facility for leading mankind, a new and powerful weapon, not only against myself, but against my cause. Determined beforehand to remain silent in the face of the attacks which will be levelled against me, I desire once for all to give to the thoughtful, and more especially to the Christian, public explanations which bear unavoidably a personal character, but which appeared to me to be a duty I owe to the consciences which my example must of necessity either perplex or enlighten.

If I had left my convent for the purpose of marrying (which was not the case), I would not hesitate to admit it, for I should have done nothing which could not be openly avowed before those who place the natural law

of God, with its inalienable rights and duties, above human laws, and especially above conventional engagements. That which is really a matter of guilt and blame is to drag on without conviction, and too often without morality, the chain of obligations which have ceased to bind, save only out of deference to the prejudices of the world and the calculations of individual interest. That which ought to excite reprobation, that which for my part I have always looked upon with horror, is not marriage, but sin. Unswervingly faithful to the principles of the Catholic Church, I feel myself in no manner bound by its abuses, and I am profoundly convinced that among the most fatal of these abuses are perpetual vows.

In making the declaration which I have never for one moment ceased to make, and which I now once more repeat, that I intend to remain a Catholic and a priest, I should not have practically ameliorated in any degree my position in regard to marriage; I should, on the contrary, have aggravated it, and I should have created for myself, in a certain sense wilfully, a situation which to most would have appeared illogical, insupportable, and without solution.

If I could have so trifled with my conscience, with the consciences of others; if for me the most formidable problems of religion had been but pretexts for my interests or my passion, it would have been more easy for me to have accomplished my object by inflicting on Protestantism an insult which it does not deserve, and, deceiving the high-minded friends whom I number in its ranks, I should have found in entering their communion the qualification which I should have sought for in vain under the banner of the Catholic opposition to the Council and the new dogma.

No, my marriage has no connection with my religious convictions, nor with my act of the 20th of September, 1869; or rather, let me say, it is most intimately connected with them, but in that large and general sense which binds together all the steps achieved by a soul in its progress towards light and liberty. I owe to the rule of religious celibacy some of the most exquisite joys, some of the most profound and decisive experiences of my existence. From my eighteenth year, when I chose it, I have observed it with a fidelity for which I give glory to God. If now, in my forty-fifth year, in the calmness as well as in the maturity of my judgment, of my heart, of my conscience—in a word, of my whole being, I believe myself bound to renounce it, it is that marriage comes home to me as one of those laws of the moral government of the world which cannot be set aside without overturning the fabric of life and running counter to the will of God. I do not say that this law comes home to all. I believe that celibacy may be a holy and glorious exception. I only say that this law presents itself unmistakably to me. When a man has received in his heart, as another exception no less rare, holy, and glorious, that pure and lofty love in which the world does not believe because it is not worth it, such a man, be he priest, or be he monk, has the most absolute proof that he is not of the number of those self-dedicated victims of whom the Gospel speaks. Such a man am I. At the very moment when I seemed to be abandoned, renounced by my friends and by kinsmen, exiled by blow upon blow from my church, from my country, from my family, He sent on my solitary and desolate path a noble and holy affection, a sublime devotion, poor in this world's goods, rich in the gifts of intellect and of heart; and when all had crumbled away, alone, or almost alone, this support remained to me. Surely, this support would not be what it ought to be, I should not recognise the blessing which God has given me, were I to hesitate in seeking for it the consecration of marriage? I see no reasons which make marriage unlawful to me, for I cannot admit as such the law of any ecclesiastical system, and still less the prejudices of my fellow-countrymen. I will ever submit myself to the laws of the Church when I am not called upon to recognise as such what Jesus Christ, speaking to the Pharisees of the ancient people, already designated as "the commandments of men which made of none effect the commandments of God" (Matt. xv, 9). It

is fully admitted that celibacy is not an article of faith; it ought to be acknowledged that it is not even a matter of Catholic discipline, but merely a discipline of the Latin Church. Even at this hour in the East the Catholic clergy are married with the full approbation of the Holy See. It is true that such marriages must precede and not follow ordination, but this restriction, besides being full of objections, is without meaning in the eyes of sound judgment, and this does not the less establish in all its strength the principle that in the mind of the Church there exists no real incompatibility between the two great sacraments of ordination and marriage. The countervailing prejudice belongs to a perversion of moral ideas, which we may well marvel at finding among Christian nations. How have they come to degrade marriage to this base and unworthy conception of it, which is as repugnant to the delicate and generous instincts of the heart as to the teachings of revelation? Truly, if marriage is but a concession to the infirmity, or even to the passions of our nature, I admit that it is for the priest a degradation and a defilement; but I am then equally at a loss to see how it can be reconciled with the dignity conferred by Christian baptism, with the holiness which our Christian profession demands, and, to be logical, it would be necessary, with Tertullian, to forbid it to true Christians everywhere. Christian marriage, the only marriage of which I speak, is not a concession to our weakness; it is not even a mere means for perpetuating our race. It is, if I may be allowed to quote myself, "the most complete, the most intimate, and the most holy union that can exist between two human beings." It is thus that I defined it only five years ago in the pulpit of Notre Dame, and I added, with St. Paul and the whole Catholic tradition, that it has become since the Gospel, the mysterious and radiant likeness of the union of the Divine Word with human flesh—of the union of Christ with His Church.

Another error, not less fatal and not less widely spread, consists in regarding the state of celibacy as capable of being made the subject of a perpetual engagement. Precisely because it relates to what is most personal, most delicate, and, I ought to add, most perilous in the relations of the soul with God, celibacy ought to remain, at each moment of its duration, the work of grace and of liberty. Only to the Holy Spirit of God does it belong to attract towards it, and to maintain in it, the small number of exceptional beings whom He has rendered capable of it. But no human authority, neither the authority of Councils nor of Popes, can impose as a commandment, and especially as an eternal commandment, that concerning which Jesus Christ himself only spoke a word of counsel "to those who are able to receive it." "Now concerning the unmarried," wrote the Apostle St. Paul to the Corinthians, "I have received no commandment of the Lord; but I give my counsel." (1 Cor. vii, 25). This counsel it is the mission of the Church to transmit to all through the course of ages, but without imposing it on any one; and, if I may here speak my whole mind, there is not a single case in which the Church should prohibit marriage to its pastors; there are a thousand where it ought to command them to marry.

I know well the true state of my country, and while it was still willing to hear my voice I never failed to preach to it that its regeneration must come through the life of the family. I tore aside without mercy the veil of its presumptuous and deceptive prosperity, and laid bare the two sores which waste it and which mutually envenom one another, "marriage without love, and love without marriage—that is to say, marriage and love without Christianity"). (*Conferences sur la Famille*, 1866). I know well, also, the true state of our clergy, and know all the devotion and virtue which are to be found in its ranks, but I am not ignorant how much it needs in a vast proportion of its members to be reconciled with the interests, the affections, and the duties of human nature and of civil society. It is only by breaking with the traditions of a blind asceticism, and of a theocracy which is, in fact, more political than religious, that the priest, become once more a man and a citizen, can at

the same time find himself more truly a priest."

The "funeral" of Pere Hyacinthe took place on the week of the marriage. It is the custom among Roman Catholic religious communities to consider any member that deserts them as dead, and the ceremony of burying him is gone through. This has been done at the convent of Dominicans to which M. Hyacinthe Loyson belonged. A coffin was placed in the middle of the chapel, and the customary burial service chanted.

It will be remembered that on July 30th, 1870, Father Hyacinthe wrote a letter to the French papers, which he protested, as a Christian and a Catholic, against the "pretended dogma" of the infallibility of the Pope, and denied that the Council, which professed to have imposed it, was in any sense œcumenical.

DECAY OF AGRICULTURE IN NEW ENGLAND.

From the following it will be seen that prudence dictates increased encouragement to the agricultural settlement of the Great West. While mines of precious metals are eagerly sought and vigorously worked, it must be conceded that the real prosperity of the United States can in no way be so truly enhanced as by the home production of grain, vegetables and fruit. In the broad domain of the West, the cry is, and will be for a long time to come, "Millions of acres want hands." The *Cleveland Plain Dealer* says:—

In many places in New England alders are springing up in the pastures, young pines appear in the ancient mowing fields, and the feathered birches wave where once the farmers turned their rich furrow. In New Hampshire nearly 9,000 people left during the last decade, and as many more left the agricultural towns for the cities and villages. Maine barely held its own during the last decade. There was a loss in the agricultural towns and a gain in the manufacturing. Throughout New England general agriculture is becoming of less account relatively each year, while special farming and manufacturing is steadily on the increase. Of the six States east of the Hudson River, Vermont is the nearest to raising its own bread—producing 454,000 bushels of wheat in 1869, or a bushel and a peck to each inhabitant. Taking the army rations of fifty-two ounces of flour per day as a basis for computing the consumption of bread, it follows—Vermont raises bread enough to supply the people of that State thirty-seven days. To make up the deficiency they are obliged to purchase 3,836,000 bushels per annum. Maine produces 278,000 bushels, sufficient to last eleven days, and purchases 8,500,000 bushels. New Hampshire produces 193,000 bushels, little more than a half bushel to each inhabitant, or ten days' supply, and purchases 4,260,000 bushels. Connecticut makes a poorer show, producing 38,000 bushels—a supply of bread for two days—and purchasing 7,518,000 bushels. Massachusetts raised only 34,000 bushels, or just bread enough for breakfast and dinner, but not for supper! The purchase was 20,300,000 bushels of wheat. Rhode Island raised 784 bushels of wheat in 1869, and purchased 3,000,000. The six New England States together purchase from forty to fifty million bushels of wheat, and quite as much of other grains, or in round numbers, 100,000,000 bushels of grain.

It would sometimes seem as if motherhood were a lovely artifice of the great Father, to wean the heart from selfishness by a peaceful and gradual process. The babe is self in another form. It is so interwoven and identified with the mother's life, that she passes by almost insensible gradations from herself to it; and day by day the instinctive love of self wanes as the child love waxes, filling the heart with a thousand new springs of tenderness.—*Harriet Beecher Stowe.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, SEPTEMBER 17, 1872.

INSTRUCTIONS.

By referring to a printed blank quarterly report, the Presidents of Conferences will find five specified classes of monies, namely: "Tithing, Mission Fund, Book," (which includes STARS, &c.) "Individual Emigration Deposits, and Poor Fund." Since our return in May last, we have been surprised and chagrined to find many of the late quarterly reports entirely blank as to the Mission and Poor Funds. How and when this error crept in we have not taken time to inquire, nor would mere inquiry correct the past, but take this the first opportunity to prevent its continuance, and to again bring about at once the proper filling and return of all future quarterly reports. In such full and correct returns, if blanks chance in any case to appear in the columns against either "Mission Fund," or "Poor Fund," through inability to weed out the present misunderstanding in time for the next quarterly reports, due October 1st, let the reason be stated in the reports.

Though these five classes of funds are very similar in a general sense, when spoken of collectively as monies of the Saints, at the same time they are very distinct in their character and application, as all at one time were aware, and is seemingly evident at a glance, and therefore require to be again correctly reported in full, for the proper conduct of the financial affairs of the several Conferences and, as a consequence, of this Office.

True, since early in 1869, through permission from President Young, a portion of the tithing has been allowed to be used toward helping to pay for hall rents and the traveling and other proper expenses of the Elders from Zion, in cases where the donations termed "Mission Fund" did not suffice; but this Office did not so much as imagine, and cannot conceive how any one could have imagined, that such allowance would be construed to the doing away of such donations, as seems to have been the case in many instances, when it should not by any means have so occurred at all. There are many who are not only able and thankfully willing to pay their tithing, but also able and equally willing to denote toward defraying the expenses classed in the term "Mission Fund," but their liberality has been defeated by the singularly mistaken course of some Elders in omitting that class of funds. There also have been, if there are not now, some members who are so little acquainted with the requirements of the Gospel as to say that they do not deem paying tithing to be obligatory upon them until they gather to Zion, but are willing to donate liberally to the "Mission Fund," and the work in these lands has also been deprived of this amount, and numerous other amounts from various sources, and all thrown upon the tithing through an unaccountable mistake in some of the Conferences. We are pleased that the mistake did not become general during our absence, and expect it will be at once corrected.

When the Saints are again correctly instructed in this matter by the Elders from Zion and the local authorities, should it happen, though such a happening is scarcely supposable, that there have been no donations to the "Mission Fund" in a certain Conference, the President of that Conference is requested to report in its column one or more of the principal reasons why.

Equally to our surprise, in some of the Conferences the like unaccountable mistake and omission has occurred in relation to collections and reports of monies classed as "Poor Fund," thus throwing this class of expenses also all upon the tithing; from which two causes, and others not deemed proper to mention at present, several Conferences have for a time managed to expend ALL their tithing, and at the same time their Presidents have been among the most importunate in asking aid for the gathering, while they themselves were taking the strange course to keep out of our hands every farthing from their Conferences that we could use for such purpose from the funds of this Mission. Presidents of Conferences, Traveling Elders, Branch Presidents, and all teachers of the Saints are expected to at once begin the correction of this mistake, and to see that collections are made for the comfortable sustenance of the poor, so far as may be consistent; and the Presidents of Conferences are requested to report, as heretofore, the amounts and disposition of the "Poor Fund" monies, the same as in the cases of "Mission Fund," Tithing, &c.; also the reason why, as already mentioned in regard to the class termed "Mission Fund," in a scarcely supposable case of their being none.

Inasmuch as the monies classed as "Mission" and "Poor Fund" are donations to be disbursed in the Conferences where they are made, it may be asked why reports of those monies, the same as for "Tithing," "Book," and "Individual Emigration Deposits," are required to be made to this Office. The reasons are several, and deemed good; and some of them are, that this Office may know that the several authorities concerned are duly careful in properly booking and accounting for all sums placed in their hands by the liberality of the Saints and others for aiding the poor and the work of the ministry; that it may have some understanding concerning the liberality of the Saints and the friends of truth throughout this extensive and important mission, over whose interests and welfare it is required to exercise the wisest possible oversight, and at the same time have an assurance that donors are receiving their proper credit in books correctly kept for that purpose; and that it may be able to extend to donors the benefit of its supervision in regard to the disbursement of the funds they so liberally contribute, endeavoring to prevent an unwise or improper use of such means, and thereby increase confidence and consequent liberality in the donors through correcting abuses, if any, and aiding to direct the results of their liberality to the promotion of the greatest possible amount of good. There are other very pertinent reasons for the requirement of full reports, but those given may be sufficient.

The heading of this article permits the correction of a mistake which has been entertained by here and there a member of the Church, and the counseling of diligence where carelessness or negligence have crept in, by quoting a paragraph from a letter from President Brigham Young, dated Dec. 9, 1868, and printed in Star No. 2, vol. 31, Jan. 9, 1869, as follows: "In your teachings and writings to the Saints, I desire you to IMPRESS upon them the NECESSITY of their punctually paying their tithing, so that they may help us

in our endeavors to build up the kingdom of God and extend the influence of truth upon the face of the earth." This clear and explicit counsel from our President is hereby again impressed upon all in regard to paying tithing, trusting that all the authorities throughout this mission will be diligent in their instructions in relation thereto, and earnestly hoping that the Saints, for their own sakes and for the sake of the more rapid advancement of the great work in which we are engaged, will give due heed to this important counsel. For their further encouragement for so doing, it may be proper to mention that, through permission from President Young, under date Jan. 5, 1869, printed in Star of Jan. 23, 1869, all tithing that has come to this Office has, so far as possible, been used to aid the poor in emigrating, and all the tithing of the Scandinavian portion of this mission has been granted to them for that purpose since the spring of 1870, the time of our visit to that region, so that all faithful tithe-payers not only reap the direct benefits and blessings flowing to them through their diligent performance of so important a duty, but also enjoy the great gratification that a large portion of their tithes are expended in aiding the poor to emigrate, whereby their united mites are signally directed to complying with the foregoing counsel as quoted.

Having specified at some length, that all may understand, the request is briefly repeated, that all may remember and observe, to the Presidents of Conferences to report correctly and in full against EACH and EVERY class of funds printed on the blank report sheets, as follows: "Tithing, Mission Fund, Book Money, Individual Emigration Deposits, Poor Fund"; also to state all disbursements of any funds sufficiently in detail to enable this Office to exercise its judgment in regard to the propriety of such disbursements, and ever bearing in mind that they have no authority for using any of the "Book" and "I. E. Deposits" monies under any circumstances, but are invariably to forward all such monies to this Office from time to time, as circumstances or amounts may require; and also ever bearing in mind that the carriage of parcels must not be paid out of tithing money, as has been erroneously done by a few, but out of the profits arising from those parcels; and that the permission to use tithing to help out the "Mission Fund," when so needed, is expected to be confined to the wisest application of the smallest amount requisite in wisdom.

These instructions are published in the confident hope that they will be readily understood, be cheerfully and promptly observed, clear financial affairs from mistakes, confusion, and wrong, and thus aid in increasing the spiritual as well as temporal welfare of the whole of the European Mission.

RELEASES.—Elders Oliver G. Snow, Thomas Dobson and Ralph Harrison are released to return to Utah with the company expected to leave Liverpool on the 16th of October.

APPOINTMENTS.—Elder S. S. Jones is appointed to take charge of the Sheffield Conference upon the departure of Elder Harrison, with instructions to proceed to his new field of labor in time to be sufficiently informed by Elder Harrison in relation to the books, business, and all other affairs of that Conference.

Elder Newell H. Clayton is appointed to take charge of the Leeds Confer-

ence upon the departure of Elder O. G. Snow; and Elder Snow is instructed to give Elder Clayton all requisite information.

These appointments to take charge are made pending such changes as may be deemed best, after the arrival of two Elders who are expected to be called for England at the 6th of October Conference in Salt Lake City, and who may be expected here early in November.

CORRESPONDENCE.

GREAT BRITAIN.

Hampstead, London, Sept. 10, 1872.

President Albert Carrington.

Dear Brother—After your kind invitation to write you at any time, I feel under a sense of duty to acquaint you occasionally as to my whereabouts, and what I am doing. I returned about twelve days since from visiting the Saints in the district assigned me in this Conference. I went, while away, to Reading in Berkshire, touched at Oxford and Buckinghamshire, through Wiltshire and down through Hampshire to Portsmouth, over to the Isle of Wight, and returned through Surrey to London.

The Reading Branch, once the head quarters of that Conference, contains but very few Saints, only two to three families at the most can be depended upon to attend meetings. At Southampton, another Conference centre, it is much about the same. We have very fair, lively Branches at Woburn Green in Bucks, Burbage in Wilts, and at Portsmouth. The Saints are rather more numerous at these last mentioned places, and evince a good lively spirit, so they do at the other Branches; but where there are only one or two families in a whole town to bear the brunt and the jeers of the outsiders, they of course feel to some extent wearied and dispirited, or at least not quite so cheerful as those who have the fellowship and communion of their brothers and sisters. I have instructed the Saints, where isolated from the others, and where there is an Elder or Priest, to not neglect having meetings on account of their being only a few, but to appoint the time, call their families together at that time, partake of the emblems of the Lord's Supper with as much solemnity and carefulness as though there were many present, instructing their families from the Doctrine and Covenants, Book of Mormon, or the Bible, if they did not wish to address them, and that the meeting would be acceptable to the Lord as far as they were concerned, and they would feel benefited and blessed thereby. As a general thing the Saints I visited feel well, and have a lively hope in the Gospel; many are old members and poor, and feel a very great desire to gather to Zion.

I feel well in this work, and desire to be instrumental, in the hands of the Lord, in doing much good, and in bringing many to a knowledge of the truth, for I rejoice in it more and more.

Praying for your continued preservation and success, with love to your son and all in the Office, I remain your brother in the cause of truth,

S. S. Jones.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 589.

On the 20th of January, 1846, the High Council of the Church issued from Nauvoo a circular, to the members of the Church generally, and others, in which was announced the intention of the authorities to send out a company of young, hardy men as pioneers, early in the month of

March, to make their way westward, until they could find a location in some valley in the region of the Rocky Mountains, where they could plant seed and raise a crop, build houses, and prepare for the reception of the families who were to start as early in the spring as the grass would be grown sufficiently to sustain the teams and stock that would be taken. The place they should select would be made a resting place for the Saints until a permanent location could be decided upon. The statement that had been circulated, to the effect that the Saints had become alienated from their country and dissatisfied with the form of government of the United States, was denied; and it was stated that "Should hostilities arise between the Government of the United States and any other power, in relation to the right of possessing the territory of Oregon, we are on hand to sustain the United States' Government to that country. It is geographically ours; and of right, no foreign power should hold dominion there; and if our services are required to prevent it, those services will be cheerfully rendered according to our ability."

The willingness of the Saints to adhere to the laws of the country, and to go forth in response to the call of Government officers and to sustain the flag of the United States, was soon put to the test, as will be shown in a future chapter.

At that time settlements were being made in Oregon by the United States, and it was thought probable that the Government would establish a line of forts along the route from the Missouri river to those settlements. In case this should be done the Saints hoped to have the work of building to do, as they would probably be near the route, and, on that account, be able to do it to better advantage than others; and the proceeds of their employment would relieve their necessities.

The temerity evinced by the Saints in undertaking, at that season of the year, a journey in the wilderness upwards of a thousand miles distant from civilization, to a region inhabited only by the savage, was such as could only result from implicit faith in God. We cannot restrain a feeling of reverence for those men, when we contemplate their actions. They trusted wholly in God, for their means of transportation were so limited that they could not take a very great supply of provisions with them, and what human assurance had they, that they would be enabled to raise a crop in their new and distant home before the supply taken with them would be exhausted? They had no person's experience to teach them, for those best acquainted with the region of the Rocky Mountains were strongest in the belief that grain could not be raised there. Those bold men and women knew that the undertaking would be fraught with peril, but they possessed unbounded faith in God, and they trusted in Him for deliverance.

It was decided that those able to start and owning teams and other things required, should do so as early as possible, and A. W. Babbitt, Jos. L. Heywood, John S. Fullmer, Henry W. Miller and John M. Bernhisel were appointed a committee to dispose of the property of the Saints. As fast as sales of property could be made, the means obtained were to be devoted to helping out those who, for the lack of the necessary outfit to leave with, would remain.

During the month of January the probability that the Saints would encounter trouble in leaving, seemed to grow stronger every day. The rumor reached Nauvoo from Washington that the officers of the Government would intercept them on their way and take all their fire-arms from them, so that if they were determined to go they might go defenseless. President Young counseled those of the people who were prepared to leave, to keep themselves in readiness to start on a few hours' notice.

Elder Samuel Brannan, having chartered the ship *Brooklyn*, set sail from New York for California on the 4th of February with about two hundred and thirty souls on board, mostly Saints, and considerable freight, some of which was for the Sandwich Islands. The passengers started on the voyage joyfully. They took farming implements, blacksmiths', carpenters', and wheelwrights' tools, fixtures for two

grist-mills, sawmill irons, a printing press, type, paper and such other things as would be needed in establishing a colony in a distant land.

The work of administering the holy ordinances in the Temple continued almost incessantly, day and night, up to the 7th of February, the people being so anxious in this respect that they seemed almost unwilling to have President Young and the Twelve depart, as in that case their privileges would cease. The previous day the removal of the Saints was commenced, by Bishop George Miller and family, with six wagons being ferried across the Mississippi river, and ere many days had passed the work of ferrying the wagons across was kept up day and night. Some accidents occurred, such as the sinking of a ferry boat, but generally they were fortunate in getting over safely.

On the 9th the roof of the Temple was discovered to be on fire, the stovepipe having ignited it. The alarm was immediately given, and the citizens rallied to the scene and the fire was extinguished in about half an hour. The damage caused by the fire was not very great.

John E. Page, an old member of the Church and one of the Twelve Apostles, had, for some time past, refused to act in unison with the others of the Apostles, and indulged continually in fault-finding and complaining. It had long been noticed that he was drifting towards apostasy, and on the 9th he was accordingly disfellowshiped by his brethren of the Twelve Apostles.

President Young and some others, with their families, left Nauvoo on the 15th, crossed the river and traveled nine miles to Sugar Creek, in Lee County, Iowa. Here they formed a camp, and organized in companies and awaited the arrival of others from Nauvoo, before they proceeded on their way. While they remained there the weather continued very severe, and there was considerable suffering in the camp from the cold.

The cold was so intense that the Mississippi river was frozen entirely over, so that teams could cross on the ice. Many of the Saints in the camp lacked wagon-covers and tents to shelter them, and consequently, when the snow fell and the severe weather set in, they suffered much more than they otherwise would have done; but notwithstanding this they were generally cheerful and buoyant in spirit, and looked forward with gladness to their final deliverance from the power of their persecutors.

UNPOPULARITY OF WOMEN.

There is no denying the fact that women are not so popular among men as they used to be. Marriages are not so numerous in comparison with the population, and, if we may infer anything from the Divorce Court, they cannot be so successful. What is the reason of it all? Are men more exigent, or are women less loving? Is it our fault or theirs? No right-thinking man wishes women to be ignorant or silly; but no man wants to see their intellect cultivated to the exclusion of their affections, the deadening of their instincts, or the annihilation of their sense of duty. It is one thing to have for a wife a mere brainless doll, whose ideas of life are bounded by fashion on the right side and pleasure on the left, and another thing to have a learned mummy, whose heart has become atrophied in favor of her head, and who has dropped the sweetest characteristics of her womanhood in the class-room. It may be quite right and proper that women should understand conic sections and the differential calculus if they are strongly impelled that way—that they should even put enthusiasm into the study of logarithms, and find enjoyment in digesting some of the stiffest doctrines of political economy; but it is better that they should be tender to men and gentle to children, careful housekeepers, kindly mistresses, pure-toned leaders of society. It is good for them to have knowledge, but better to keep love. Yet this is just what so many of the "advanced" women have not

kept. The odd antagonism to men professed by them, and the painful depreciation of all the home life, both in its affections and its duties, which they declare has created almost a distinct class among them; and it is not a lovely one. They are enthusiastic for the franchise, and passionate for an equal share in the so-called privileges of men, but they are only scornful of the disabilities and obligations alike of sex in all that relates to marriage, the home, and children. In their regard for intellectual ambition they have ceased to respect the emotional side of human nature; and in their demand for free trade in the work of the world, for leave to share in all the specialties of the man's life, they have forgotten that part of their own happiness lies in ministering to his. This, then, is the reason why they are not so popular among men as they used to be. Rivals, in the place of helpmates; antagonists, not lovers; can it be wondered at if men have followed as they have been led, and have left off adoring a group of indeterminate persons who only desire to be feared?

This is one class of women who are unpopular with men, and deservedly so. Another is that of the women whose whole souls are centered upon "getting on in society," and who regard men, as husbands, merely as stepping-stones to that end. Marriage means with them a banker's book, and the liberty accorded to the wife which was denied to the maiden. The man counts for nothing, provided always he is not exceptionally stingy, tyrannical, or jealous. Granted a moderate amount of liberality and easiness of temper, and he may be ugly, old, vicious, utterly unlovable throughout. What does it matter? He has money; and money is the Moloch of our day. So the woman of this class passes through the sacrificial fire all her best affections, her poetry and aspirations, her hopes, her dreams, and sells herself for so much a year sterling—"getting on in society" being her reward. It is not because the grapes are sour that poor men dread and dislike this class of women; and it is only because human perceptions are so easily blinded by vanity and passion, that the very men who pay the price ignore the worthlessness of the thing they buy. Sometimes knowledge comes when too late, and the Stepping stone awakens to the fact that, though money may pay for youth and beauty, it cannot buy honor nor yet love; and that the woman who sells herself in the first instance has rarely anything to give in the second. How can we wonder, then, that with these two sections of womanhood, so large and important as they now are, women should be less popular with men than they used to be, and marriage held a thing to be shy of, or undertaken only under extremity? To be sure, we men are poor fellows as bachelors, in spite of our freedom and the desolate liberty of the latch-key. That traditional button of ours is always coming off, and we sigh in vain for the deft fingers of the ideal woman while we prick our own in our clumsy attempts to sew it on again. We are badgered by our housekeepers, neglected by our landladies, and cheated by both. We fare vilely in chambers, worse in lodgings, and club living is not economical. The dingy room, unswept and ill-garnished, is but a miserable kind of home, as we sorrowfully confess to our own souls, if we are afraid to carry the secret farther. And yet we live on in growling discontent, hating much what we have, but dreading more what we have not. Meanwhile the country swarms with unmarried women, and sociologists shake their heads at the phenomenon, seeking to account for it on every plea but the right one. Of course, we do not deny the actual numerical redundancy of women in England. But we do say positively that more girls are unmarried than need be, while many good men are vowed to celibacy and buttonless discomfort because women have lost the trick of loving as they used to love; because they have abjured the old virtues of patience, modesty, tenderness, self-sacrifice, home-keeping, and home-blessing, old characteristics of them, and have become cold and hard and worldly and self-assertive instead, because they have ceased to be women in all that constitutes true womanhood, consequently have ceased to charm men as in aforetime.—*Globe.*

UTAH NEWS.

The Washington *Star*, of Aug. 16th, has the following items:—

General Sheridan telegraphs to General Ord, in Utah, to use force at once if required to quell the Indian disturbances.

Brigham Young, the Hon. W. H. Hooper and others have obtained from the Controler of the Currency permission to organize the Deseret National Bank, in Salt Lake City, Utah, with a capital of $100,000. The Deseret Bank, now in operation there, will be merged with the National Bank.

The *Deseret News* gives the following—

PROVIDENCE HALL OF SCIENCE.—Providence is a beautifully located settlement in Cache Co., about two miles from Logan. It contains about seventy families, but they are full of life and energy, no greater proof of which can be given than the fact that they are now erecting a Hall of Science 65 by 45 feet long, and 22 feet from floor to ceiling. It is estimated that when completed the Hall of Science will have cost from $12,000 to $15,000.

UTAH COUNTY.—A gentleman just up from Utah Co. informs us that affairs never were in a more prosperous condition in that region. The grain crop all through the county, which is just harvested, is heavier than any ever before raised there, though in Newton and some other settlements there is considerable smut in the wheat. In consequence of the large yield, and the itching desire of many producers to sell at any price, in view of some fancied necessity, grain will doubtless be reduced to a very low rate. A large number of men of the county have found employment, with good wages, on the Utah Southern and American Fork Railroad.

THE OUTRAGE IN SANPETE.—It appears that the telegraph operator, Page, who was so fearfully wounded at Mount Pleasant, Sanpete Co., was not attacked by Indians as at first supposed, but by a young man named Smyth. No justifiable reason for the assault can be ascertained. Smyth, it appears, is subject to fits of insanity, and was probably laboring partially under an attack of insanity when he committed the assault. A private dispatch from Mount Pleasant states that brother Jeremiah D. Page, the telegraph operator at that place, who was brutally mutilated on the 16th Aug. by Richard Smyth, was delirious all Thursday night, and was very restless yesterday, the 22nd. From a gentleman well acquainted with brother Page, we learn that he is universally respected by all acquainted with him, being intelligent, well disposed, and a young man of most exemplary habits, and that he had acted in a most friendly manner towards Smyth. There seems to be no other cause for the horrible deed than the insanity of the perpetrator.

EMIGRANTS ARRIVED.—The company of emigrants which left Liverpool July 30th, per steamer *Wisconsin*, arrived in this city at 11 o'clock last night, August 20. Elder B. W. Driggs, of Pleasant Grove, returned missionary, who traveled with the company, called this morning, August 21. He informs us that the party had a pleasant journey, although in crossing the Atlantic head winds prevailed a good deal of the time. No disease appeared among the people, not a single death occurred, and they received the kindest treatment during the entire trip.

W. C. Staines, Esq., emigration agent at New York, with W. J. Silver and Seymour B. Young, Esqrs., have arrived in good health and spirits, Brother Staines having safely endured the unprecedentedly hot weather on the Atlantic coast, of which many people were dying in New York and other cities, and many others were greatly apprehensive. About 1,000 emigrants from Europe this season had already arrived, most of them coming to this city. Bro. Staines expects to return to New York again by September 8, in readiness to meet the company leaving Liverpool on the 4th.